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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: The healing power of Jesus Christ is now poured out upon me and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Jesus Christ blesses and multiplies my substance, and there is abundance for every need.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

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Health and Prosperity

CHARLES FILLMORE

THE MIRACLE-WORKING power of the name Jesus Christ has been the subject of much speculation on the part of both faithful and skeptical followers of our Lord. The faithful have used it and often received results so pronounced that they could not doubt its power, while the skeptical have used it and unknowingly let their doubts so weaken their faith that they have failed to achieve their objective. Peter was so confident that he could walk on the water and meet Jesus that he boldly stepped out and walked until the wind and the waves began to roll, when he cried out for help. It was then Jesus said to him, "O thou of little faith, wherefore didst thou doubt?"

The old convictions of the fixed relations of the things of the natural world are so entrenched in our mind that they crowd out the spiritual expansions and we then have that state called doubt.

Several years ago an article appeared in the daily press giving the exploits of a group of boys in a small private school in Philadelphia. The teacher in the

gymnasium stressed "mind over matter" in all exercises. One exercise was wall climbing. He took the boys to an abandoned stone quarry where was a sheer wall twenty feet high. He told the boys they could run and go up and over that wall like flies if they only believed they could. They first went through a silent mental formula in which they had been drilled, then made a dash for the wall, which the reporter said, they fairly flew up and over.

Jesus expected His disciples to walk on the water as He did, and attributed their failure to that dissolving state of mind called doubt.

Jesus made some extraordinary promises to those who in faith use His name as the Open sesame! to so-called miracles. The magic of Aladdin and his lamp does not compare with the power of the faith of those who work through faith in Jesus' name. Jesus' promises were not confined to moving mountains, healing the sick, and raising the dead, but covered everything in heaven and earth. "If ye shall ask anything of the Father, he will give it you in my name."

In the man of ordinary life the expansion of ability to do a thing through his mere belief that he can do it should make us pause in the presence of the superman and his claims of Spirit power. Jesus not only made tremendous claims of superman power but He demonstrated many of them, and so did His early followers.

Careful observance of the mental attitude of those taking part in the demonstrations shows that there is a certain co-operation of all concerned. When Jesus asked, "Believe ye that I am able to do this?" He sought to expand the faith of His patient, which modern healers find opens the mind and excites the healing forces of the whole organism. Doctors also value the

nfidence of their patients. But excite the hope and ith of the Spirit in man and you have a power con- ct that will explode into creative life at a very slight uch.

Faith lays hold of primal substance and causes it to pand in potency and power far beyond human imagi- ation. In the light of the unbelievable growth of cell fe under certain conditions it may be safely assumed at Jesus knew a law that would eventually enable an to remove mountains through the exercise of ith.

Great souls are faith centers for the multitudes that elieve in them. Thus Jesus has focalized in His aura e creative faith of the billions who have believed that le is the incarnate God. This gives to Him and His ame a mind force that, like a Spirit-mind bank, can be rawn upon by anyone who has deposited even a bit f faith, and in which we all have a vital interest.

We marvel at and question the power of one very rdinary man who has in a few years gained the leader- ip of a whole nation and convinced the people he ill make them masters of the world. We are assured at this man is not in any sense a statesman or a ilitary genius, yet he commands armies. Commentators re divided as to his mental status, some contending at he is a crazy fanatic, while others say that he epresents the inferiority complex of the German peo- le seeking equilibrium. However most psychologists gree that his message is "a tale . . . full of sound nd fury, signifying nothing."

The flashlight episode of Nazism will doubtless go lown in history as one of the unsolved enigmas of uman evolution. However whether this man be crazy, ool, or fanatic, he is an outstanding example of what

can be done with words. Then how true is the call of Jesus to all of us, "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

How a philosophy of life so atrociously barbarous as that advocated by Nazism could be accepted by a civilized people is and always will be a subject for discussion. Those only who know the power of words can settle it satisfactorily, and to them it should always be an object lesson. Such illustrations of the ease with which men of small caliber learn to harangue their fellows and thus inspire faith and a following in the most absurdly ridiculous ideas, should greatly strengthen our faith in the almightiness of the unquestioned truths taught and demonstrated by our great religious teachers, at the head of which stands Jesus Christ.

The power of the faith substance which Jesus and His followers have accumulated during the past twenty centuries is far beyond human conception. If by one man the trend of the faith of a nation can be changed from sanity to virtual idiocy in so short a time, what should we expect as a result of the dynamic truths taught by a superman. History shows that Europe has been transformed from savagery to civilization by the gospel of Jesus Christ and we are just beginning to understand how great is the Spirit in man.

No one has yet invented a way to measure the pull of faith as it molds substance, but mathematics will someday tell us exactly how much mind force it took to form the earth. "By faith we understand that the worlds have been framed by the word of God."

But above all we should remember that the prime and ultimate object of God in creating suns, worlds, and starry systems is to make a perfect man. When

we glorify man we hasten the work of God in making Himself manifest. "Now is the Son of man glorified, and God is glorified in him."

In his darkest moments man has flashes of intuition that reveal the presence of the superman within him. The "melancholy Dane," in the midst of one of his most lugubrious monologues, breaks forth with innate spontaneity in a eulogy of man:

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Those who practice the unfoldment of the Spirit in themselves marvel at the indifference of the masses, and immediately become zealous in their efforts to teach everybody the nearness of God and His laws. However the distractions of the world are many, and those enamored of earth are slow to appreciate what seems vague and unreal to minds swamped in sense. Here is where man's extremity is God's opportunity. There are times in every soul's experience when only God can help, and if not God, some Godlike man or woman. Then Jesus Christ and His unity with God comes instantly to the rescue. A call, silent or vocal, with that dynamic name as the signal, is responded to, and a helping hand is extended to the sinking soul on land or sea. "Lo, I am with you always."

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.—REVELATION

Lay Aside That Burden

CHARLES H. MATTERN

Cast thy burden upon Jehovah, and he will sustain thee.

DO YOU TAKE your burdens to the Lord in prayer? Of course you do. But do you leave them with your loving heavenly Father? Or at the close of your prayer do you lift up the burden again, adjust it on your shoulder, and go your way? How many times in the past week have you placed that burden in His care only to snatch it away because you thought that you had discovered a better solution?

"But," someone will say, "if I have refused God's help I am most certainly unaware of the fact. I pray for His aid and guidance, although sometimes I do believe I see a way out of my difficulties." However when the burden is snatched back from His loving care, the attention is focused on the same old negative and adverse thoughts. Also very often while we are applying our own ideas to the situation the ideas flowing from God, which would be a sure solution, are blocked. Mind is so constituted that life with all its affairs and experiences are shaped and molded by the contents of its thoughts and ideas. Hence the importance of the truth that our ideas and thoughts spring from God, the source of all good. Ideas derived from thinking about the burden will only project the identical negative thoughts back again into life. To leave the burden with Him is to clear the channels of all adverse and inadequate thoughts. We become receptive to God's infinite power when we deny the problem any power over us.

When Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," He meant just that. Notice that He did not say, "Perhaps you may get rest" or "I may be able to afford you rest." The promise is firm and positive and only awaits our acceptance. He shall sustain you.

This being the case, would it not be wisdom of the highest order if we were to affirm, "I cast my burden upon the Lord, and He shall sustain me!" Would not such an affirmation emancipate us from all worry, fear, and anxiety? Who of us does not want peace and harmony of the soul? If the burden has made life offensive to us why should we continue to tolerate this burden which can so easily be cast aside? Whether the burden be illness, lack, or unhappiness, it has no existence in God's divine plan. True, the burden seems "real" to us, and in a certain sense we magnify it into a Goliath. But in the last analysis the burden is negative; and to let it play an important role in our life is folly. God shall sustain all the characters in the great drama of life.

To pray is to affirm, and to affirm is to let go, to relax, to relinquish all thoughts of fear, lack, and illness. Can you for a moment conceive of Jesus having the idea of illness when He cleansed the lepers? And do you think that the lowly Carpenter entertained any thoughts of lack when He fed the five thousand from a few loaves of bread and some fish? There is a great object lesson here. It is this: Jesus did not fix His eye on the problem. No, indeed, for the problem was for Him a complete negation of God's will. Thus instead of gluing his thought on what was adverse to God's divine plan the Master saw all things as they should be under perfect law. In His thought the leper was clean,

and in place of a few fish and some bread He saw an abundance of food, enough to feed a great multitude. Thus in His Christ consciousness these positive thoughts were objectified in the material life. Jesus knew He was being sustained by God in all His works. Never once do we find any hint of Jesus "fighting" a burden —with a certain amount of help from God. No, He went even so far as to advise immediate agreement with an adversary. A bit of rare wisdom, this.

"Cast thy burden upon Jehovah, and he will sustain thee." Are you struggling with a burden instead of placing it squarely in the hands of the Lord? Are you freeing your mind of all negative thoughts so that He may work through you? After all, why should you cling to something having no sanction in God's divine plan! Burdens have no place in God's will for mankind, neither are they meant to be borne by man, for they restrict his unity of purpose.

This is a purposive world; and each and every one of us has a certain task to do in bringing God's kingdom into the earth. No matter how small the role we play in life's great drama it has infinite value in His eyes. So it is that we must allow nothing of a negative character to interfere with our effort to live a life of love, joy, health, and plenty. Such a life makes its impression upon others. It is contagious, and those with whom we come in contact feel a certain peace and contentment. Persons who have attained an adequate conception of God seem to give out, as it were, ethereal waves that leave those near by in a state of tranquillity. Thus we see clearly the twofold reason why burdens must be cast aside: (1) They hinder the working out of God's divine plan. (2) Burdens cause life to seem inimical and belligerent to us.

Paul was fully aware of this. When he began his ministry in Corinth two distinct ways of presenting the Christ message lay open to him. He could pattern it after the Greek philosophy of the day and thereby run a fairly good chance of having it at least considered. The second way seemed the most difficult because it promised little chance of acceptance: presenting the Christian doctrine without philosophical trimmings. Here indeed was a real problem. But it did not rest on Paul's shoulders for very long. The tent maker of Tarsus laid aside that burden, and the Lord sustained him.

Following the Master's example, Paul did not fix his eye on the problem. The mind of Paul was stayed on God. We may rest assured that his decision to preach the pure and unadulterated teachings of the Christ was born of ideas flowing from God. Yes, Paul received an answer to a most vexing problem, and it was the right one: "He will sustain thee."

There is a story of a paint-shop proprietor who upon discovering that the funds on hand were insufficient to meet the payroll, prayed that God would supply the needed amount. For several hours he racked his brain trying to devise some remedy from his thoughts about his difficulty. He worried and fretted. Now it seems that all during this time he had been too busy to see a man waiting in his outer office. After the man had cooled his heels in the outer office for some time the proprietor deigned to see him. The man's business proved to be the payment in full of an account long since written off the books as lost. It was more than sufficient to meet the pay roll.

God's "answer" to the proprietor's prayer had been in the outer office for sometime, and yet the blessing

had gone unnoticed because his mind was so chock-full of negative thoughts that he saw nothing but lack and insufficiency. He had been so sure that his own solution was the only way out he had forgotten that "with God all things are possible." The eye of the proprietor had been fixed on the burden when it should have been fixed on God's power to sustain. We must not make this error. Our eye must be fixed upon the Christ, and we must know that when we have cast aside the burden He is free to penetrate our very being and fill us with His consciousness.

Another story relates that a motorist, upon seeing a man trudging along the road with a heavy burden on his back, stopped his car and offered the hitchhiker a lift. The hitchhiker joyfully accepted. But though seated in the car he continued to bend under his burden. "Why not take off that burden and put it on the floor; won't you be much more comfortable?" suggested the motorist. "Oh, no! Thank you," replied the hiker, "it would be too much to ask you to carry both the burden and me."

Are we likewise afraid to abandon our burden when the Christ invites us to lay it aside and receive His promised rest? The hitchhiker failed to see that the load and the motive power would remain the same whether the burden rested on the car floor or on his back. He was illogical in his thinking, and we too make an error in judgment when we continue to bend under a burden that we have taken to the Lord. Who ever worries that the sun may romp off to join some other planetary system or that peas may spring up where corn kernels were planted? It is common knowledge that our universe is governed by a principle of perfection. All nature is fixed and stayed by God's

law. Now if God is capable of keeping an entire universe in perfect order, isn't He just as capable of taking our burdens and reducing them to nothingness. God's power to aid us excels even the laws guiding mother nature herself, because God gives to man the greatest gift, mind, a gift so mighty that by means of it he is able to draw on all the love and power of God. Let us affirm with our whole mind:

"Loving heavenly Father; my burden is now committed to Your keeping and care. No longer has it any power over me, for I have erased it in your name. You will sustain me."

Our greatest burden is our "self," for it is the most incalculable entity in the universe. All other burdens, material or mental, would be nonexistent were we to gain complete mastery over our self. Jesus won a complete victory over self. The Master tells us, "Seek ye first his kingdom, and his righteousness: and all these things shall be added unto you." Here indeed is the key to the problem of getting rid of burdens. We are getting down to the core of the trouble.

We know that the kingdom of heaven lies within us; and we know also that this inward kingdom is the source of all good. This "self" or "individuality" that we know as "I" is a part of God; it is being continually sustained by Him. Thus when we bend under burdens we are exactly like the hitchhiker who continued to bear his pack even after he had been seated in the automobile. Our task is to free the self from bondage so that it can become a real channel for all the good flowing unceasingly from God. Only one avenue lies open: to cast the burden aside, and leave it lying.

Meditation and prayer, accompanied by faith in God's power, are great instruments for achieving a

mental attitude that will raise the mind to the Christ consciousness. Our conception of God becomes so much clearer. The more we grow in the Christ consciousness the more the self recognizes itself as a channel for the infinite power of God; and the greater the self's recognition of His power the greater the orderliness and perfection in our affairs. Burdens have no chance at all with a self that is one with the Christ. There is no room in such a self for fear, thoughts of lack, or illness, for it harbors only ideas of love, joy, and health, and these are the positive gifts of God.

It will soon become apparent that the Christ consciousness that has overshadowed the self makes itself manifest in the external world. Where once ill-health persisted we find a perfect body. Joy replaces sorrow and disappointment. The purse is no longer empty but filled to overflowing. When the self is fully aware of the part it is destined to play in God's divine plan, it ceases to fix its eye on circumstances, possibilities, and likelihoods. It centers attention on the Christ: The eye is fixed on the positive and adequate thoughts of health, joy, and plenty. Burdens disappear, and in their place come blessings. The Christ thoughts of health, joy, and plenty are objectified in the physical world of experience. All experience takes it cue from the way we think, and thus our external world becomes identical with our self. If the self has the Christ thought of health, then we shall surely experience health. Such is God's will. "He will sustain thee."

"That is all too true," says a friend, "but sometimes when I am trying to establish the Christ within my being, the old burden manages to creep back again into my thoughts and leave me in a state of anxiety." Yes, fear thoughts do have a tendency to return, but in truth,

the Christ is still present. The very fact of our extreme sensitivity to the returned burden and our awareness of its negative character is a positive indication that we are growing in the Christ consciousness. If this were not the case we should not have been able to make the comparison between the presence of the Christ and of the self when its eye had reverted to material standards. You will remember that Peter, the "rock" upon which Jesus said He would build His church, had a bit of a setback when He denied the Master three times. But Peter was getting stronger in the Christ Spirit.

If burdens do return we must take them to Him again, and even again. Learning to relax and let go of all disturbing thoughts is great exercise in attaining to a Christ consciousness or spiritual understanding where self is subordinated to the Christ mind. Such a consciousness is definitely closed to adverse thoughts.

"Cast thy burden upon Jehovah." Some great poet has said,

"The spirit of man must rest like the dove;
Cannot always be wandering with unresting wings."

Think no more thoughts of ill-health, lack, unhappiness. Substitute for them thoughts of the Christ established within you: love, joy, abundance. Paul tells us that God will supply our needs according to His riches in Christ. Let us go to the secret place of the Most High, the temple within, and lay that burden down. The Christ will smooth the way for us. He will dispel thoughts that would tend to break our peace of mind. Let us be still and know that He is God.

Yes, we must place the burden in the care of the Lord and then forget it. That is our part. God's part is to do the sustaining. Fear not, He will not fail.

For Myself I Pray for Humility

CATHERINE GOLDSBORO

WHY DO I pray for humility?

I was sick, very sick. The specialists could find no cause nor could they suggest a cure. Now I am well, perfectly well. My pocketbook was empty; it has been filled. My relations with others were not always satisfactory. Harmony now prevails.

Why do I pray for humility when my prayers have been so abundantly answered? Because health and plenty, and even my friends, do not entirely satisfy me.

Do not confuse my prayer with a prayer of humiliation. I do not want to be a door mat. I do not want to shrink from my world. I do not want to be a weakling of any kind, dependent upon the whims of others or upon their charities, be they graciously offered or grudgingly given. I want to stand on my own feet and face my world as I was created to face it. Or are they my feet?

Why do I pray for humility? Because in moments when I have completely effaced myself—that is, myself as I have thought myself to be—there has swept over me a great peace that must have been the peace that Paul speaks of, "the peace of God, which passeth all understanding."

What has this peace done for me? Has it made me want to sit down as though drugged, in a comfortable rocking chair and withdraw myself from my world? Not in the least. It has sent me out into my world with a greater zest. Or was it my world?

Was it? Things did look different in detail, people

were kinder to me, there was no monotony in the day's activities. All in all the world was not the same.

Strange how people came for some word of cheer, some word of encouragement, some word of Truth. Strange too what a joy welled up within me at the release of a friend from illness through words of Truth that I was able to speak.

This joyful, soul-satisfying experience, even though it was not permanent, was what I had been longing for, and it was in doing for others that I found my most satisfactory channel of expression.

The satisfaction that had come through the healing of my own body and affairs had not come that way. It had come only through this peace of self-effacement.

At last I had attained what I wanted, but how had I attained it? And why wasn't it a continuous experience? Sometimes it persisted for an hour, sometimes for a day, sometimes for a much longer time, and while I always remembered it, it seemed in a sense illusory. Also why were my words alive while that peace abode with me and dead when it was gone? They were the same words. Why did the words I spoke in the state of peace kindle such a light in my friend's eyes? Why did their bodies and their affairs respond? And when that peace left me, why did my words fail to lift my friends to a vision of the kingdom of heaven. This power to heal must have had some direct relation to this peace. The peace must have come from God.

But why, since it had come from God, was it not permanent? God does not change. He is the same "yesterday, and today, and forever." The peace had come through meditation, and I felt I was diligent in that. I remember! It had come through those meditations in which I had completely effaced my personal

self, and it had remained through periods of humility. Was it this state which Jesus meant when He said, "He that loseth his life for my sake shall find it"? Yes, the peace had come and remained through humility. In humility my joy was full. When my joy left me, it must have been that I was expressing the opposite of humility. Pride—could it be that? I was so sure I had no pride. Could it be that I was proud in my belief that I had given up pride? Could it be that spiritual pride, the most vicious of all prides, had swept over me? I still had the same desire to help others; could pride so possess me at times that it robbed me of the peace that I had known?

All men seek this peace. All men seek the same thing. All men are seeking satisfaction, their good, their God. All men must fulfill their destiny, and every man's destiny is ultimately the same. Does this mean that all expression will be the same. By no means. The individual's expression in the world will be infinitely more distinctive than it is now. God loves with variety, and when individuals turn to God-Mind for direction, the directions will be infinite in variety. No longer then will the mass behave like a herd following its leader. No longer will they do as the leader does, no longer will they think as the leader thinks. Their thoughts will be from God-Mind, wondrous in their variety.

There will be no wars. There will be nothing for men to war over, for each within his heart will have that peace which is of the kingdom of heaven. Each will know that "all things whatsoever the Father hath" are his and that he can rest in security, in peace, which is the desire of every man's heart, which abides only through humility.

Holding the Spiritual Front

HARMONY IN YOUR WORLD

KATHRYN SANDERS RIEDER

Part Two

As WE GIVE wings to our spirit so that it can rise above former limitations one of the conditions we most eagerly seek is harmony in our individual world.

We may well ask ourselves a few questions and answer them honestly. Are we living in a thought world that does not exist? Many are living in a world of inner thoughts about situations that have no existence in reality. If you are thinking that there is no chance for you, that your condition cannot be improved, that the world offers you nothing but drudgery and unhappiness, you are such a person.

Actually the world is full of possibilities for happiness, joy, and opportunity for service. Let us realize that a great rush of impressions, thoughts, words, reports, and comments are flooding our mind each waking moment. From this great stream we "select" those ideas which are to remain to govern our thinking. From these ideas about the world we select an inner world that molds all the experiences that come to us.

The story of a woman who lived in a world that never existed is told by Donn Byrne in the character of Mrs. Tyson. When, as a girl, she saw her fiancé being kissed good-by in the shadowy moonlight by the girl who was her friend, she determined not to make her presence known lest she be suspected of spying. She vowed never to explain or to forgive such

treachery. She broke her engagement, disdaining to make an explanation.

In the lifetime of bitterness and tragedy that followed from the keeping of this resolution Mrs. Tyson never wavered. When the characters in the story are all old the friend of long ago sends word that she is very ill and must see Mrs. Tyson. Mrs. Tyson is about to know peace at last as she listens to her own shamed confession. The friend only wants to know why she has hated her through the years. Mrs. Tyson asks about the man she kissed good-by.

"Oh, yes. My brother—why?"

Unable to face the fact that she had mistaken the identity of the man and the awful payment she has made through the years, Mrs. Tyson finally gasps, "I'm afraid I can't believe you."

Some of us are a little like Mrs. Tyson in being unable to face the fact that we have made our world. Are we living in the world we want? Perhaps the one we have made our inner world does not exist. It may be a figment of our imagination and our doubts. We must choose the world we will live in.

There can be no harmony in our life until we understand and control the power of our thoughts. We need to remember the world as it was created. "And God saw everything that he had made, and, behold, it was very good." Paul told us to think of things that were "honorable . . . just . . . pure . . . lovely . . . of good report."

Do not blame others for the lack of harmony in your life. Lowell Fillmore tells us we must accept the responsibility for our own failures if we are to conquer them in our spirit. Only thus shall we learn how gradually to overcome them. He says: "So long as you feel

that something or some person outside you is responsible for your difficulties, you will never overcome them."

Place first things first in your life if you would know harmony. Do we place everything before God in our life? If we are leaving first things until last or cluttering our life with meaningless puttering we must make a new plan. No harmony comes until we establish our life on a basis of putting first things first. In Matthew we are told: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Often we cannot give all the time we want to give to a thing that means much to us, but we can give it some time. A noted writer advised a busy mother who wanted to write poetry to take ten minutes each day to work at her writing. Thus she would keep alive the flame. We too can keep alive our interest in first things if we give the time we have. Many times we find as we do this that more time is available. Many of the lesser things will drop into their proper place.

Listen to the deep wisdom within you as you face new situations, unfamiliar surroundings, strange people. We need to avoid the tendency to rush into action. We need to wait, to listen. One intelligent man who knew this listened most of his first year in Congress. He studied honestly, listened, and digested what he heard. His colleagues understood and helped him. He avoided freshman blunders and later added weight to his influence.

We must try to see behind the motives of others. We have a tendency to expect others to be flawless and completely logical. One woman was shocked to discover that many sincere church members were unethical

in many ways. Her pastor smiled and told her that ministers learn to build on the good that is present in the situation and to encourage its growth. When we refuse place to the habit of blaming we set in motion powerful forces toward harmony in our world.

One woman went further. You could feel her warm approval. Singers and speakers said they did better when she was present. Her glowing appreciation of their efforts seemed to fill them with added enthusiasm.

Learn to take criticism for what it is worth. Criticism is only an evaluation. For example, our Bible was written to enable men to evaluate the ways of life. All of us need kindly and careful criticism in order to develop. We lose if we are unwilling to benefit from it.

A young man sold a few brilliant stories; then seemed finished. He was indignant that editors refused his writings. A kind professional writer looked over the pieces.

"Take a good college course in writing," he urged the young man. "There are basic things you'll learn best in this way."

The young man registered and went to class. The teacher, a nationally famous authority, had heard of the young man and was looking forward to working with him. He was disappointed, for he found he could tell the young man nothing. He interrupted the class to give his opinions. He contradicted the teacher and made a general nuisance of himself. He left the class and eventually the writing scene because he would not allow anyone to criticize his work.

Pay three sincere compliments each day. One of the greatest forces for harmony in our world is appreciation of others. "Whatsoever ye would that men should do unto you, even so do ye also unto them" is a

principle of harmony never improved upon. Remember how you feel when someone speaks a word of approval about the work to which you gave much effort. Remember the time when things were not going well and the word of confidence and appreciation enabled you to go ahead to complete the job successfully.

Be alert to use the opportunities that come your way. Practice the open mind. One boy held his mind open as he struggled with art lessons. One day his teacher said: "I notice your farm scenes are always the only ones that you treat with any sympathy." The boy began thinking. He saw he would make only a second-rate artist. He knew suddenly he didn't even want that. His whole heart warmed at the idea of being a farmer. He was young and strong. He loved to work in the open. He followed his deep urge and became a master farmer.

Another youth was trying to teach school. The exuberance of the young people in his classes seemed to exhaust him. Their restlessness and seeming lack of serious purpose upset him. The young people laughed at his overseriousness and learned nothing. A wise principal suggested to the young man that he was a perfect research worker. He loved to dig out obscure facts, to work alone. The young man promptly hunted such a position and found an end to the turmoil in his life. He became an outstanding success in his new work.

Accept the best possible solution at the moment rather than refuse all but the perfect. One man refused to wear a hearing aid because it seemed a confession of failure. He was sensitive and unhappy. A friend kept urging him to get the aid and finally he did so with

reluctance. He found he had been right in accepting this solution. It enabled him to go into radio work, which was his delight. He found he could turn the instrument off when he wanted to concentrate and have perfect quiet in the midst of busy offices or crowds. He could turn on the instrument and join in conversation with his friend. He was no longer lonely. He found harmony in his life by taking the best adjustment offered at the moment.

A young man going into the army took this spirit along. He had some misgivings about his ability to adjust himself to the life which was so different from all he had known. On his first leave a friend inquired how it was going. The young man was able to reply: "It's like any other place. If you go in with ideas of getting along, you'll be met more than half way." He had found that the rules for bringing harmony worked in his new life as they had done when he was at home.

Live by your beliefs if you would know harmony in your life. There is no more confusing and intolerable situation than being conscious that our course of action does not agree with the spiritual development within. We do not wish to be "ever learning, and never able to come to the knowledge of the truth." As we begin to live more in line with our inmost convictions we experience a new sense of peace and harmony pervading our hours.

Learn poise of the spiritual as you seek harmony. A radio speaker said recently: "Our great-grandparents could miss a stage coach and wait in perfect equanimity for a week or two, while we are impatient if we miss a section of a revolving door." We need to wait for our spirit to catch up with us.

One woman's life was ruined by her hasty con-

clusions. She visited night school, attending her daughter's French class. The teacher tried to tell how day classes were conducted, speaking French the entire time. The woman sailed home in high indignation. No wonder her daughter had such trouble, she told a neighbor. "Why, they've got a woman down there who can't even speak English!" Then she learned the truth and saw that she could improve her life by refusing to jump to hasty conclusions.

Let the spirit within take the authority in bringing harmony. Do you hear an approving echo as you read the great spiritual writings? Read again of Job and of how after all his misfortunes the Lord blessed the latter end of his life more than the beginning.

We need not be in the favored places of the earth to know harmony. Epictetus, a slave and cripple, knew how to make life a thing of beauty and joy, and he told others how to do it also. Endless are the examples of human victory in all sorts of circumstances.

As the spiritual takes authority we know that the kingdom of heaven is within. With it comes peace and harmony and serenity. Like Paul we need to say: "One thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

To Be Continued

I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

—ISAIAH

Now Are We the Sons

MARJORY STAGEMAN

TO DO ALL they can to help their country has been the desire uppermost in the minds of all loyal Americans since the Sunday morning when bombs suddenly were loosed upon peaceful Hawaii. To this end each one set about finding what his or her part was and where and how he or she could best serve.

Many found their part was to serve in the armed forces or their auxiliaries. For the majority however their part was to serve on the home front, buying defense stamps or bonds, working in shipyards, aircraft plants, steel mills; knitting sweaters and socks, sewing, rolling bandages; driving trucks, working in the air-raid warning service, nursing, giving blood to the blood banks; farming, gardening, canning, keeping house for those engaged in industry and agriculture—seeing that they were properly clothed and fed; writing letters to those in the service, serving in canteens, and so on.

As for Truth students, their part includes much more than rendering the necessary human aid. First—and always first—in their efforts for defense and the welfare of humanity they must put the mental work for the world.

Mental work for the world—just what does this mean? It means going within, firmly closing the door of thought on the apparent world, its problems and woes, and lifting the consciousness to God, the creator of the universe and man, the maker of all that was made. It means forsaking the material evidence,

mentally letting go of the beliefs, opinions, and predictions so prevalent, and knowing the truth about the world: knowing the nothingness of evil and the allness of God. In short, it means ascending to the mountaintop in thought and seeing things as they really are, getting the right view of the world and all that is therein.

Ascending to the mountaintop and getting the right view of the world, viewing it through the medium of spiritual sense, what do we find? We find that there is only one world, the world of God's creating, the world of Spirit, Truth, and that this world, reflecting God, is good, complete. There is no war in this world: no tragedy, destruction, despair, discouragement, dishonesty, dissatisfaction, selfishness, strife, strain, hatred, revenge, resentment, persecution, pride, egotism, envy, jealousy, indifference, ignorance, apathy, arrogance, lawlessness, or greed. There is no lack of good.

Through our spiritual sense we perceive that the world of reality, the world of God's (love's) creating, is governed and controlled by God, by love. Here we find true liberty, real freedom. Here is permanent peace, divine justice, inspiration, honesty, satisfaction, poise, unchanging security, purity, beauty, understanding, perfect love, unanimity, true humility, consideration, eagerness, intelligence, awareness, alertness, obedience. Here is unending abundance, perfect health, undisturbed harmony, happiness, and immortality.

On the mount it is clear to us that, since God is Mind, God's (Mind's) world, the only real world, is a world of ideas, and that man, made in the image and after the likeness of his creator, is the highest idea of God, Mind. With unobstructed vision we see that man, the highest idea of God, having been given all, is not

consumed with thirst for conquest, is not writhing with frustration. Nor is God's man, the only real man, a moral pervert. No, infinite Mind's image, man, reflecting Mind, reflects Mind's goodness, dominion, and power, expresses Mind's completeness and satisfaction. "And God saw everything that he had made, and, behold, it was very good."

Spiritual sense reveals there are not many minds; there is but one—God, Divine Mind—and therefore all the crafty devices apparent in today's world for gaining dominion over the minds of men are just so much wasted effort, absolutely useless effort. For who or what can control Mind, the creator of all that actually is? And who or what can control man, the perfect idea of Mind, who is continually guided and protected by Mind and, because he is, speaks and acts in accordance with Divine Mind?

Spiritual sense reveals the unity of Mind and idea, the complete oneness of God and man, the great truth that "now are we the sons of God."

"Beloved, now are we the sons of God." This message left by the beloved apostle John we need to realize clearly and constantly today to insure the perfect and permanent defense against aggression, oppression, terror, and havoc, against the evil devices of the so-called mortal mind. For defense against the invaders of the rights of men and nations is needed not alone on the battle front but in the individual mind. Whether we know it or not, victory rests not alone on superiority of men and arms but on superiority of thinking, on the right thinking of the citizens of the nations defending the God-given rights of men and nations.

"Now are we the sons of God." This is the Truth; but you and I have to know it and know it well, know

it daily, hourly, with unwavering assurance if we are to prove it. Just as the man whose house is wired must turn on the switch to get light, so we must turn on the Truth switch, so to speak, to get the light of Spirit. In other words, we must use our knowledge of Truth, our knowledge of man's oneness with Divine Mind, infinite love, with the heavenly Father, who gives guidance, protection, and loving care to His children.

"Now are we the sons of God." Now! Knowing this, we are continually helping to protect those who seem to be in danger, to guide those who seem to be straying from the path marked "Right": to destroy materialistic thinking. We are holding to our vision of Spirit's limitless power and might, maintaining our God-given poise despite all of mortal mind's propaganda; and in so doing we are not only making it possible for us to contribute more effectively to our visible work for the world but we are helping to perpetuate the Christianity Jesus established by teaching and demonstration. We are helping to bring healing to mankind and permanent peace on earth.

Thus it is that our part includes more, much more, than the rendering of human aid, important as that is. Let us do that by all means, but let us never forget the great "first" for us. Let us do our mental work before we take up our physical duties, and let us continue to know aright while engaged in these duties; in short, let us "pray without ceasing," "hold fast that which is good."

Ours is the Christian's duty and privilege; ours the Christian's armor. And doing our duty, taking advantage of our privilege—donning the armor of right thinking—ours shall most certainly be the Christian's triumph.

How to Demonstrate

YOU AND POWER

STELLA TERRILL MANN

Part Nine

IN ALL THESE articles we have been discussing but one thing: How you can demonstrate, how you can get your prayers answered; or more specifically, how you can make your whole life one continual demonstration of peace, plenty, power, and happiness.

Before we go into this final chapter and begin to talk about developing in your individual case the power that is already in you so that you may use it for daily demonstration, let us hastily review what we have already discussed.

Taking the last half first, let us recall that we have three basic desires, the desire to live, the desire to love, and the desire to learn or grow. All the desires of our heart stem from one or more of these three. Desire for a well-paying job, for example, stems from all three. For work and pay mean money. Money means purchasing power for goods and services that will maintain life and health, that will protect and supply loved ones, and that will guarantee at least some leisure in which to learn, to express self, to worship, and the like.

These desires and urges are given to us. We never developed them of ourselves alone. They are God-given, exactly as our energy is God-given, as the sunlight is God-given, for a definite purpose.

There is no problem without a solution. We find our solution by listening in faith, by observing, by

trying to learn, knocking, seeking, asking. The right solution carries us forward, and happiness results. The wrong solution keeps us traveling in a circle, and creates new problems which in their turn must be solved.

We pray for solutions to our problems, for fulfillment of our desires. Desire itself is prayer. Every attempt to find a solution to our problem is a prayer. Sometimes we pray aright, sometimes amiss. The first is a scientific method, based on spiritual laws; the other is the trial-and-error, hit-and-miss method.

To pray aright we must first analyze exactly what it is we want, ask in faith, believing, and ask within the law of progressive good for all.

Faith in God is faith in all good; a conviction that we are immortal, that we cannot fail if we try, that God exists, and that we really do live and move and have our being in Him. Old race fears and current race fears and appearances often rout our faith in good and turn it into a belief in bad or evil.

If our prayers are to be answered we must learn to "wait on the Lord" as regards both time and service, being willing to be the servants of good. All people are God's creatures. We must be willing to serve them if we would serve Him. We are all working together for a common purpose. It cannot be achieved until all men see all other men as one man, as the God-man; and until we see them thus we shall have war both abroad and in our own personal heart and life.

Now we are ready to talk about your individual case. What *do* you want? Pay for it and take it! What will it cost? It will require of you decision, knowledge, faith, and works. These four together form a power that is invincible. The first unit of these powers that

enable you to get what you want of life, to make your whole life one continuous demonstration, is decision.

Decision is the first step, because you alone can decide about what you will do with *your* life. You alone can decide to succeed or fail. Therefore you must first decide what you want, decide you can get it, decide where and when and how to start, decide that you will keep on and on and on!

So twist those flying thoughts about what you want into a solid rope of decision. Hook it onto that heart's desire, away out there, and begin your hand-over-hand climb on that rope to that desire. People who know exactly what they want and want it badly enough always get it. Because decision opens the way to opportunity, draws strong people who help, breeds success in whatever it touches.

After you have decided, begin to gather knowledge about your desire; all those facts which will help you attain it. No matter what it is you want to know or do or be—teach, preach, write, sing, become an air pilot, tour America—there is help waiting for you.

The world is organized for people who know what they want. You may be amazed at the information waiting for you. Get it from your public library, from trade and professional schools. Get it from city, country, or State departments, Federal agencies, newspapers and books, the radio.

A thousand hands stretch out to help the one who starts to help himself in order to serve. Not the one who starts out to earn a fortune or fame. I did not say that. No! The one who wants to serve. For the world loves people who do things and honors those who do them well, and it really pays those best in their class handsomely! And why not? This is a growing world;

an expanding universe. The one who seeks to grow and to serve is in tune with all nature, with God.

As this is written the war is still raging. The war may end suddenly. But long or short, peace will come. Then the world will have to be rebuilt by those who know how. Everyone who has an understanding of Truth and who can serve in some capacity will be needed in a dozen places.

Now is the time to get ready to serve; get your attitude, your desire, set for constructive, Christian-principle work of some kind. The world never has had enough skilled, efficient workers, enough trained minds who can work and think in terms of service rather than in terms of pay checks.

The laborer is worthy of his hire; and the honest laborer, the thinker, the one capable of helping to straighten the muddle the world now finds itself in (due to wrong thinking) is needed more than ever before. I sometimes agree with a speaker I heard who said, "The world is dying for want of an honest man."

The old order is changing. Christian principles are being set up as the best economics any nation could adopt. Truth students will be needed to fill big jobs, and will be expected to fill them better than they have been filled before. War has made "foreign" neighbors next-door neighbors. Quickly now we must begin to understand the brotherhood of man.

Peace will bring prosperity, expansion, opportunity to grow as regards that third urge we have talked about. All this is but one little glimpse of the great truth that we do "live and move" in Him. And that movement is always forward. The human race always goes forward, and the way to success for the individual is to get in step with this forward movement.

After you have come to a decision and gathered facts concerning the thing you want to do, you must next put your faith in it and in your own efforts. You must have faith that God is guiding you. For there is no demonstration without faith. Even failure is a demonstration of faith—faith in failure.

Some people achieve a state of constant faith by what I term the "lump-sum method." They just accept God as their Creator, themselves as immortal, the world as a training school in which they cannot fail, and go about their business, asking and getting answers, demonstrating as naturally as they eat or sleep. Ways open to them as if by magic. They make friends who go out of their way to help. Talents and abilities blossom forth that they once did not suspect they possessed. They led a charmed life.

Others find it hard and painful to develop a working faith. If you belong to this type take it in easy steps and make each one sure. Try little things first so that you may gain faith in accomplishment. Accomplish them, then try others. Every thought of faith is added to the total store. Every demonstration carries over to the next.

I know a woman who is developing her faith by the step-by-step method. For a long time she practiced on "setting her mind" so as to wake up at an exact time every morning. After she became perfect at that she started other tasks. Always she thought in terms of God's doing the work, of turning within to the power that is in direct contact with God-Mind everywhere.

One day this woman couldn't find a pair of scissors that she needed badly. Before her campaign to develop constant faith, she would have spent time and energy looking blindly for them.

Now she sat down and quietly realized that there is but one Mind; that her individual mind was connected with it, being a part of it; that anything in God-Mind could be contacted by her individual mind, and that the solution to any problem she ever could or would have would be found in God-Mind.

After a while the woman thought to look in the bottom drawer of the linen chest, between the last two sheets. There she found the scissors, where her daughter doubtless had misplaced them in putting away the clean laundry. She had used the scissors to cut the string around the laundry bundle. The woman never would have thought of looking there by the old trial-and-error method.

The problem was little, but the principle was the same one that moves mountains; the same one that carries you from where you are to where you want to go, to success, service, happiness. By making that little demonstration the woman is just that much nearer the bigger ones that she is someday going to make, just as the athlete is nearer perfection every time he goes through his paces successfully.

Now you have come to a decision, gathered knowledge, and generated faith. There remains the last step: work. How will you set to work to achieve your big purpose in life? By doing the first thing first, then the second, leaving nothing out until the work is done.

Said Josiah Gilbert Holland:

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Step by step, round by round! It is just as easy to build a skyscraper as it is to build a beach cabin if all the

necessary steps are taken. It is just as easy for you to become the highest and best in your chosen work as it is to remain at the bottom round. As easy? No, easier!

It is easier to succeed greatly than it is to fail miserably. Because once you get off that bottom round you find less competition, fewer hopeless thoughts around you, a less discouraging atmosphere, less obstruction in your way. Every round you go up thereafter means thinner crowds and fewer irritations, leaving you free to accomplish your goal.

Whatever it is you want to do, remember there is more room at the top than any place else. That is because most people have so little faith in themselves, change their decisions so often, attempt to accomplish their task with such feeble work, and fail to gather necessary facts and information for success. So they remain at the bottom. The more you can, will, and do serve the greater will be your success in any field.

If you set out merely to win fame and fortune you probably never will get there. That is not the recipe. A great voice teacher tells me that when a student comes to him, saying, "How soon can I get a radio contract?" or "How soon can I get in the opera?" he does not take that student. He says he has never known even a very talented singer to win success in that way. He says the talented ones win success by wanting to sing so badly that they take great pains to learn to do it the right way. When they finally do learn, their joy in expressing themselves is so great, their own thrill so tremendous, that they then automatically thrill others. The public demands to hear them sing. Fame and fortune have been achieved as a result, not as a goal.

This holds true in every walk of life. The one who works for money never earns as much as the one who

loves his work so much that if he didn't have to earn a living he would go on doing it for pleasure.

But if you do want fame there is one infallible recipe; there is one thing that never fails to lift a human being out of the ordinary class and place him in the "honored-of-men" class: service to mankind.

People say to me, "I want to do thus and so, but I'm afraid I can't because of my inherited traits and my environment." I say: "Your inheritance goes back to Adam, and to God. Draw out the good from all of them and discard anything you don't want. Environment means the thoughts you live in and not the house; it means your hopes and not what your neighbors fear."

Everyone has a "silent partner" who does the thing he wants done. I don't know what to call it, but I am certain in my own mind that it exists. I am certain nothing can defeat it. For want of a better definition I call it "God's guarantee."

Inheritance can give you red hair and a straight nose. Environment can give you habits of saying "you all" or of eating with your knife. But God's guarantee is the power that inheritance or environment may seem to present. The guarantee reads something like this: "If you want to you can, because you could not want to if you couldn't. Your desire is proof positive of your ability."

Each of us has a work to do. We are not forced to do it. We are invited to do it. Our urge is the silent invitation.

What do *you* want? It is yours for the taking. My friend, you are immortal! God exists! Believe it, and you cannot hope too much or dare too much. For in Him you live and move—forward forevermore!

The End

There's a House for Me!

LUCY WATSON

ELLEN DREWS, her husband Sam, and her small son Tommy came into our defense-industry town with a houseful of furniture on trucks, two dogs, a canary, and all their garden implements. The housing man at the shipyard was, as he expressed it, "plum flabbergasted." He had never been faced with people quite like this Drews family.

"I guess you folks think you can live a normal existence in a defense town," he remarked dryly. "You'll find it can't be done. All I can give you to live in is a defense-home 'unit.'"

The "units" had been built as temporary homes while the new housing projects were being completed. Due to priorities, much of the material for the prospective houses was not as yet available, and the housing man did not so much as attempt to hearten the Drews by a promise of anything better to come. As they drove into the sandy street, he pointed to the "sections" or group houses, each one containing four units or apartments. The buildings were painted a light coat of dull green. The Drews had drawn a unit number two, so that their inside walls were coextensive with those of units one and three. They walked into the rooms, four of them, separated from each other by gray paperboard. The floors were of raw lumber, the plumbing crude, the utilities of the simplest.

"Your furniture," observed the housing man, "will feel slightly insulted—if you can crowd it in."

Mrs. Drews took a long breath.

"This will do very well for the present," she said, "until I find a house."

"Mrs. Drews," the housing man explained, " I have no desire to discourage anybody, but this town is overcrowded as it is. There isn't a house to be had. You'd waste your time seeing realtors. I can't even find anything satisfactory enough to bring my own family down. You may as well have the truth."

Mrs. Drews thought: "I have the Truth." Aloud she said, "Please don't worry about me. You've been very kind. Maybe I sound stubborn to you, even a bit boastful: but I know there's a house for me."

By the time the Drews family had moved their furniture in, there was scarcely room to move about. The dogs were established in a packing case in lieu of a kennel. The beach was half a mile away, but Tommy and his mother took the dogs for a daily walk in the sunlight on the snowy sand. Tommy was certain that his mother would find an adequate house. One day he asked, "Shall we be near the ocean in our house?"

"I think so," she answered. "We'll have a view and big rooms and a yard."

"There are so many houses here," Tommy observed. "Which one is ours?"

"The right one," his mother answered. She thought: "Bless Tommy's heart. He sees many houses: the housing man said there were none to be had."

In the meantime Mr. Drews made friends in the shipyard. These friends came to call and to commiserate with the family. Always Mrs. Drews explained: "We're here only temporarily. There are compensations for being crowded. We're meeting some fine neighbors."

Mrs. Drews had found some neighbors who enjoyed and appreciated the units. They were in town to earn

big wages and to conserve their resources for the future. The Drews family needed to live as they went, and part of their living was entertaining. Ellen Drews knew that what she wanted was right.

She bolstered her faith with works. But her consultations with realtors were exactly what the housing man had predicted they would be—without result. Once she was on the trail of a cottage near the air field; but the renters decided to sublet to relatives.

"It wasn't my house," Mrs. Drews reported to Sam. "But it's encouraging because it shows that houses are sometimes available. It's an arrow pointing the way."

The Drews' search for a house became the theme of many teasing remarks. Mr. Drews' co-workers would ask, "Wife found a house yet?" and Sam would answer: "She may have. Haven't seen her since noon."

A new family moved into unit number one. The woman was from an up-State farm and very lonely. She had relatives somewhere in town, but they were soon leaving for California. The maiden aunt would care for their home. Obligingly Mrs. Drews took her car one afternoon and helped the new neighbor find the address. It was the address of the Brandt family, and it was some time later that I learned their side of the story. But here it is:

The house they lived in had been in the family for three generations. The walls were thick, made of hand-made brick, and most of the furniture was hand-made mahogany. There were priceless pictures on the walls and fine old carpets on the floors.

"If only we didn't have such wonderful old things!" Annie, the maiden aunt complained, "I would go too. We could rent the place."

"That's a thought," said her sister. "I wouldn't mind if we could find the right people."

"Lots of new people here," George Brandt observed. "Most of them prefer to 'hole in' in an inexpensive unit. But certainly there must be someone who would like to indulge in real living as he goes along."

"Someone who would appreciate everything we have and take loving care of it," Mrs. Brandt added.

"There is such a family," Annie affirmed. "I feel it: There is just such a family."

Thus it happened that when Mrs. Drews arrived with the Brandt woman from the country she discovered the situation. It was an amazingly perfect setup. Even though Ellen Drews had brought her furniture with her, she was able to fit the choice pieces into the spacious rooms, while the extra pieces went into the clean, dry quarters under the house that had once been slave quarters. There was a garage for Sam's car, kennels for Tommy's dog, a sunny window for the carnary, and an unobstructed view of the ocean, with a piece of private beach!

"As usual," Mrs. Drews declared, "it's better than my dreams, for God is not niggardly."

The housing man was one of the first callers after the Drews had settled. He asked: "How did you do it? Here I am, a housing man, supposed to be expert in placing the right people in the right homes, and yet I haven't been able to find a place suitable for my own family. Been separated from them six months now. Come on, Mrs. Drews! Out with it! What's the magic word?"

"There is no magic," Mrs. Drews said slowly, "Unless the dynamic force of mind calling on Mind is magic."

"Sounds a little above me." The housing man hesitated. "But I think I've seen the first step in your successful venture. You affirmed what you wanted and needed. I couldn't forget your expression as you said, so very pleasantly, 'This will do very well for the present—until I find a house.' I could almost see that house as you talked, though I blustered about your chances of getting anything."

Mrs. Drews went on to explain to the housing man that he had gained a glimpse into Truth. She went on to tell him how she had blest the new home even before it was hers, how she had called it "good." Her attempts to find the house had been acts of faith. The reality was no surprise: she had known from the first that it was waiting.

* * * * *

I did not know that Annie Brandt longed to go to California with the family or I might have been the means of bringing the two families together. But infinite Mind knew; and the means of accomplishment was so much better than anything I could have devised. Mrs. Drews helped the up-State farm woman to a happier life, and she showed the housing man a whole new world of thinking. She introduced him to Truth.

There's a house for me! To those who see only error in these overcrowded working areas, there may seem to be no answer to their cry for happiness. They must adjust their thinking. It may not even be a house for which they are looking. The woman from the up-State farm found in a shipyard unit an adequate house for her needs. The utilities were a delight to her and the rooms easier to care for than her farmhouse. What she needed was a friend. Perhaps she said, "There's a friend for me," as Mrs. Drews turned out to be.

Later on I talked with Annie Brandt. She said: "I don't know why I ever doubted that I could go to California with the others. I must have been guilty at the time of a poor consciousness. Since then I have developed a rich consciousness, a knowledge that there is an abundance of good from which to draw, whether it be houses or friends."

Perhaps the outsider might say the housing man came in for the greatest change. His had been a harried existence. But the last time I saw him, he was bubbling over with happiness. He said, "Got my family with me. This may be a crowded defense town, but nobody needs to stay away if he can help. There's a house for him."

Some acquaintances said, "Quite by accident, the Drews found their house."

"Not by accident," Ellen Drews corrected, "but by plan—God's loving plan, 'the same yesterday, and today, *yea* and for ever.' "

No Time but This

Kathryn Wright

I have no time but this to give my Lord;
I have no day but this to dedicate.
I have no hour but now: I cannot hoard
It for tomorrow, for it will not wait.

Only these moments, only this brief hour!
I pray that I may use them to the full,
May use them so the lives of men may flower
And grow in love, life's greatest miracle!

The Searchlight of Your Mind

BY ENID BEAUPRE

THE ENTIRE STRUCTURE of civilization, of commerce, industry, the arts, education, the family, is a creation of the human mind, of thoughts manifested in matter, space, and time.

Why have those supporting the mechanistic theory of the universe tried to limit the human being to the space and time of his creation?

Man is a center of mentation, controlling his creations. That center is not limited as to space and time; for how could he then experience creative thought or visualize completed plans and materialize them? How can we explain the infinity of the human mind with its capacity for memory, concentration, analysis, synthesis? How explain the imagination and the realms of fancy and dream? Once we recognize that mind is infinite and in its upper reaches, universal in scope we cease to wonder at some of the feats of the so-called supernormal.

Our five ordinary senses are limited as to space and time, and we are given to measuring our life and capabilities accordingly. But in this field science has kindly stepped in to change our attitude toward distance through the miracles of radio and air transportation. Limited normally to comparatively short distances, our ears are now treated to sounds from the farthermost points of the earth by the use of electrical devices.

This has been the greatest step of science toward enlarging the scope of communication. Science has

used mechanical apparatus for harnessing electricity in order to convey sound when and where it will. When are we going to realize that the human body is nevertheless the most exquisitely constructed and co-ordinated apparatus for communication?

The teaching that God made man in His own image means that we are individual centers of expression for the universal divine will and intelligence. We are a part of God's creative force, His consciousness, just as much as any cell or organ in our body is an individual member of it, yet indivisibly functioning with the whole.

Once we grasp this truth completely and thoroughly, we shall become more aware of that realm of our mind which is linked with the whole, with the cosmic consciousness. Once we attain this awareness we have the solution to the mystery of so-called supernormal faculties.

There is no such thing as time or distance to the higher mind. This truth must be accepted first of all. There is no such thing as dead matter. The universe is alive, in constant vibration, ever changing. The quicker we realize this the sooner we experience an expanded consciousness, unity with the divine source, and a sense of identity with the Creator. We also learn the meaning of these Biblical statements: "The kingdom of God is within you" and "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

Now that man has advanced to greater knowledge of the laws of the universe, his faith need not be so strained; for a recognition of the inherent meaning of the two quotations will enable him to reconcile faith and ideas.

Understanding of the relation of the individual to the universe should also show us that the human race itself is a larger unity on its particular plane of consciousness. On this plane all must recognize the urgency of world-wide harmony in view of the interwoven nature of mankind's interests. What affects one cell can affect the entire body. This world is too small for one part of it to be discordant and destructive without immeasurably affecting the welfare of all mankind.

In our studies of so-called supernormal faculties, now uually embraced under the term "extra-sensory perception," we must accept this as the basis of thought, this wider conception of the unity of the created world, if we are to understand and to use these supernormal faculties which are inherent in varying degree in both man and beast. The books of great naturalists are replete with stories of the uncanny instincts of animals, yet we question the possibilities of the ingenious human mind!

The basis of accomplishment along these lines is first of all to recognize these supernormal faculties and rid ourselves of all the old conceptions of limitation and separateness. Let us accept the idea of at-one-ment with the rest of the universe, and especially with the other members of the human race.

Let us compare the mind to a telephone system, where we can get local or world-wide long-distance service by using one simple instrument within our reach, the telephone.

There are different strata in our consciousness. The control is our will, and by the will I do not mean a power that forces our mind by an act of will, but the quiet, self-confident sense of unlimited power that can

be directed intelligently by the development of attention, meditation, concentration, and complete relaxation. As the captain at the helm sets his course by the compass, so our overself directs our mental faculties to appointed tasks.

This is much simpler than it sounds. If you are immersed in some routine occupation, and somebody interrupts to ask if you recall where an article was placed, the mind is immediately shifted from the immediate time and place to another time and place. Your consciousness has been easily transferred to a past moment and environment, just as if you had turned time backwards. You relive the past moment and seek the lost article. You visualize it, and later it is located. Memory is a simple process, varying in individuals of course, and can be developed by training. But this description of the process indicates the ease with which thought passes from and back to an interrupted task.

This shifting of attention to another place and moment of time is part of our daily life, and the ability to do it is accepted as an attribute of the human mind. Why not believe that this exquisitely balanced mechanism can be improved, like a searchlight, which can be focused either in one fixed position or adjusted to move in all directions. We can hear and see in all directions. Why limit our mental activity only to memory and other routine tasks when it has such vast potentialities.

Some persons are naturally more gifted than others and take their far-reaching powers for granted; others deny their gifts altogether. But aside from these extremes, it must be realized that our abilities can be perfected by care and development or coarsened and limited by habits of living, such as intemperance, lack

of rest, and the like. Accomplishment calls for a well-ordered body, a well-cared for apparatus to operate the highest mental powers successfully.

If you accept and practice these principles, you will learn what Jesus and all the sages of the ages have tried to teach us: our true relationship to our Creator and how to obtain the greatest fulfillment and enjoyment from this relationship. The body and mind, with their energies, the emotion of love—all will be fused into harmony and perfection. This way lies the millennium; for in this conception of the universe, its unity and brotherhood, is no room for conquest, greed, injustice, selfishness, racial and religious animosities, and intolerance. These basic truths will make all men free.

THOUGHTS

Florence E. Porter

Think straight, O mind of mine! Let not the storm
Of strong emotion crooked, warped thoughts form.
Far better that your thinking should be slow
Than you should doubt the truth of what you know.
Think straight.

Think kindly, knowing well that others too
Are called by the same goals that beckon you.
And though perhaps they falter now and fall,
Temptation is the common lot of all.
Think kindly.

Think deep, O soul, and be not led astray
By all the surface thoughts that come your way,
For they are only froth; but ponder well
The noblest thoughts that come with you to dwell.
Think deep.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 6, 1944

UNITY AND INTERNATIONAL SUBJECT—*Power through Self-Discipline* (Temperance Lesson).—Prov. 1:7-10; Jer. 35:5-10; I Cor. 9:24-27; I Thess. 5:22.

7: The fear of Jehovah is the beginning of knowledge;
But the foolish despise wisdom and instruction.
8. My son, hear the instruction of thy father,
And forsake not the law of thy mother:
9. For they shall be a chaplet of grace unto thy head,
And chains about thy neck.
10. My son, if sinners entice thee, Consent thou not.

5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.

6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;

9. Nor to build houses for us to dwell in; neither have we vineyard, nor field; nor seed:

10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

24. Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.
25. And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible.
26. I therefore so run, as not uncertainly; so fight I, as not beating the air:
27. But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.
22. Abstain from every form of evil.

GOLDEN TEXT—*And every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

SILENT PRAYER—*The law of life is in my heart, and in following it I bring body and soul into the light of Truth.*

In the natural course of human life the beginning of knowledge is the beginning of self-consciousness. In the life of enduring values or the life of mind and soul the beginning of knowledge is the dawning of judgment, of a sense that enables us to discriminate between right and wrong, of a conscious recognition of life as something more than mere physical existence. This discriminatory sense is the knowledge of what is right and the recognition of the truth that doing what is right brings a sense of well-being, whereas failure to do right will be followed by undesirable consequences.

The fear of Jehovah is all this and more. Knowledge of a standard of conduct that, when followed, affords high satisfaction of a character that is in harmony with divine law is knowledge greatly to be de-

sired. To know and fail to observe this standard is foolishness.

To heed words inspired by love ("the instruction of thy father . . . the law of thy mother") is a safe course for those who have not learned the law through their own experience. Inexperience is not always a sign of youth; the mature are sometimes included in this category, especially those who have not awakened to the truth of divine law and been moved to observe it.

The person who is unconscious of any standard of right and Truth is a person of undeveloped character. Those who recognize and follow the spiritual law of life have qualities of mind and heart that are like "a chaplet of grace" and are as much an ornament to the life as material ornaments are to the body.

Wholesome respect for law is not only an incentive to self-discipline; it is an essential requirement of it. Respect for law and order, for constituted authority, is a balance wheel that puts self-discipline within the bounds of possibility. Those who live for pleasure, who are slaves to self-indulgence, are incapable of practicing self-discipline. The Rechabites practiced self-discipline for hundreds of years until it became second nature to them. Obedience rendered to an ancestor without question made their self-discipline easy and natural to them. No inducement to drink wine could influence them to depart from their settled custom of abstinence.

Abstinence is conducive to long life. Other factors contribute to it, viz: life in the open air (living in tents), freedom from material care (sowing seed and planting vineyards).

Self-discipline is another name for training. The athlete decides to compete in a game and in order to

make himself fit and give himself a fair chance to win the prize over other contestants, he subjects himself to rigorous training and self-denial. The chief value of the prize is its proof of his superior fitness and ability. Except as an emblem of achievement its value is slight. The prize of character that is gained through disciplining the mind with the sense nature and obeying the law of the Spirit of life instead of the law of the flesh is one that is priceless. Everyone who faithfully practices and trains for this prize is sure of winning, for it is a contest in which all may win. The prize is within each heart and soul, and it is won by individual faithfulness and unceasing effort.

To abstain from every form of evil is the negative way to self-discipline. Abstinence from evil in thought and act are indeed necessary, but it is made possible only by filling the mind with constructive thoughts and ideals. Self-indulgence is negative and leads to destruction. In obeying the behest of the senses the body destroys itself ("lest by any means, after that I have preached to others, I myself should be rejected").

To beat the air is a senseless waste of energy. Whoever keeps a clear objective before his eyes and strikes only when his aim is sure conserves his energies for a worth-while end. To transform body and soul in and through the power of the Spirit of Christ is an objective worth all the effort it may require. Buffeting the body has gone out of style with the austerities of the saints and hermits, but denying it the right or the power to rule the life is always in order. It is the servant, not the master, of the I AM.

QUESTIONS

1. What is the beginning of knowledge in the realm of enduring values?

2. How are words inspired by love indicated in this lesson?
3. What qualities of mind and heart beautify life as physical ornaments adorn the body?
4. What is an essential requirement of self-discipline?
5. Who may win the prize that discipline of the self bestows?
6. How may we abstain from every form of evil?

Lesson 7, August 13, 1944

UNITY SUBJECT—*Love without Wisdom.*

INTERNATIONAL SUBJECT—*The Priest in the Life of Israel.*—I Sam. 2:27-30, 35; 4:12-18.

27. And there came a man of God unto Eli, and said unto him, Thus saith Jehovah, Did I reveal myself unto the house of thy father, when they were in Egypt *in bondage* to Pharaoh's house?

28. And did I choose him out of all the tribes of Israel to be my priest, to go up unto mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire?

29. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in *my* habitation, and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30. Therefore Jehovah, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now Jehovah saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.

35. And I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and

with earth upon his head.

13. And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli.

15. Now Eli was ninety and eight years old; and his eyes were set, so that he could not see.

16. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of army. And he said, How went the matter, my son?

17. And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God, that *Eli* fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT—*For every high priest, being taken from among men, is appointed for men in things pertaining to God.*—Heb. 5:1.

SILENT PRAYER—*I am loyal to principle regardless of my personal feelings or affections.*

Man is distinguished from the rest of the animal creation by his power to reflect and reason. The superior man is distinguished from his fellows by his recognition of principle as all-important and by his untiring loyalty to truth and right as he sees it. If we love Truth our strongest impulse and desire is to be true in ourselves to the principle that commands our allegiance. The power of our love and the steadfastness of our loyalty set us apart as priests and priestesses of Truth. It is only as we keep undiluted our love for the highest principle

that we know or can conceive that we are worthy of retaining our rating as priests of Truth.

Eli ("highest," "Most High," "my God") was priest of Jehovah, which placed on him the duty and responsibility of remaining loyal under all circumstances. He failed in his duty through his personal love of his sons. If he had truly expressed the meaning of his name he would have trained his sons both silently and audibly, by the power of his thought for them and by his spoken word, to forgo sense desire. Instead of remaining passive when they misconducted themselves, contenting himself with admonition and good advice, Eli could have held them in the thought of their perfection as spiritual beings until their better nature awoke and became dominant.

Many a youth has been kept upright by his mother's faith in him and the power of her prayers for him. The transforming and sustaining power of these agencies can scarcely be overestimated. Neither can the influence of early discipline and of the training of children to respect and obey their parents and to recognize their authority because of their greater experience. The unwisdom of personal love and overindulgence is sometimes substituted for the sterner necessities of fundamental training, but to love a child idolatrously and allow him to indulge his whims unchecked is to do him irreparable injury and to fall short of a parent's duty as a builder of character during the child's formative years.

There is a negative goodness that is purely outward. The man possessing it may avoid evil without making any active effort to do good. He may hold a high position without filling it or discharging its responsibilities except in the letter. His influence in such a case is

wholly negative. Small wonder if his children fail to fulfill his hopes.

Physical children are only a partial expression of parenthood. Only children possessed of soul or conscious aspiration toward goodness are evidence of spiritual parenthood. No one is wholly a father or a mother before this "second birth" has taken place and the soul of the child has been awakened to a consciousness of its rightful place in the divine plan. The duty of the parent is to foster this awakening by keeping himself in the consciousness of spiritual values, by his manner of living, and by precept and example. To be awakened early to the reality of the ideal is the right of every child. To be trained to acknowledge this reality and accept it as the truth at the heart of life is to receive the birthright of the life that is life indeed.

Early training in the way of life makes the following of this way easy for the adult. Lack of such training leads to consequences that no one willingly incurs. A day of reckoning comes to everyone who fails in his duty to those for whom he is responsible. The way in which the parent meets his responsibility not only influences his own character but tends to mark out the channel in which the lives of his children will run. He is a creator of destiny for more than his own generation.

We hear much of the new world that is to be built after the present world war is finished. This business of war is one of destruction, and to construct on ruins is slow, tedious work. To remold a character that has already been formed by undesirable influences is equivalent to building anew on ruins. To build on the virgin rock of Truth in the first place is far better. Then no undesirable aftermath of death and destruction need be

harvested. The law of life is the law of cause and effect.

QUESTIONS

1. What distinguishes the superior person from others in the realm of spiritual values?
2. What makes a priest of Truth worthy of the name?
3. How could Eli have remained loyal to his high office and at the same time have been a loving father to his sons?
4. What is the relation of parents to the "second birth" of their children?
5. What is the spiritual birthright of every child?
6. Why is early training in the way of life so important to the child?

Lesson 8, August 20, 1944

UNITY SUBJECT—*The Dominant Note in the Mind of Spirit.*

INTERNATIONAL SUBJECT—*The Prophet in the Life of Israel.*—I Sam. 3:19-21; 7:3-12.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

21. And Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.

GOLDEN TEXT—*He that hath my word, let him speak my word faithfully.*—Jer. 23:28.

SILENT PRAYER—*I hold fast to the one reality, the mind of Christ in a world of change.*

A "prophet" in the individual consciousness is a thought that is in contact with Spirit and that receives revelations direct from the Holy Spirit. Samuel symbolizes such a thought. From an early age he lived in the sanctuary at Shiloh and his work had to do with the sanctuary service. "Jehovah was with him" because his mind was stayed on Jehovah from the time that he

learned the meaning of the word. As he grew out of childhood his normal consciousness was consciousness of God. He held fast to the reality of Truth, and the truth that he understood and expressed "did let none of his words fall to the ground." Truth, sincerity, earnestness, and zeal were an innate part of him. These qualities early set him apart as a recognized leader in spiritual life. "All Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah."

As we hold fast to Truth and establish it as the dominant factor in life we identify ourselves with the realm of spiritual power. Whether we are recognized by others as one with Truth or not, Truth recognizes us and puts its seal upon us. We begin to develop discernment of the underlying truth in every situation and circumstance. "Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah."

The "word of Jehovah" is God in His capacity as creative power, the Christ or anointed one. As we speak this word faithfully and express it inwardly we remake body and mind in the image of that which is perfect. The word becomes "flesh" when spoken in the consciousness of its power to transform the body.

Samuel represents also the spiritual discrimination that leads us to cast off the spell of sense consciousness and be permanently free. To be free we must take three steps. First we must put away our false gods, the Baalim and the Ashtaroth. These gods represent aspects of power foreign to the one power, Spirit. To avoid being overcome by them we must bring our creative power into harmony with our spiritual consciousness as fast as we become conscious of it. When it is sought faithfully spiritual attainment in even a slight

degree becomes a stabilizing factor in life.

The second step is the concentration of our forces at Mizpah. The name Mizpah means "watchtower," and to direct our heart to Jehovah and serve Him only is to watch over our inner life from the vantage point of spiritual consciousness. After we have taken the second step the third is easy for us. It consists in making our action conform to our thought in all that we do. Unless we habitually direct our thoughts toward Jehovah it is impossible to do this, for thought rambles unless it is held to a focal point by attention. Conscious direction of the thoughts is the secret of remaining in spiritual consciousness.

Such direction does not easily become habitual. Reaction follows action in the mental realm as in the physical; when therefore we determine to be loyal to Jehovah and stand for Truth only we sometimes find sense consciousness undertaking to reassert itself. "When the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel."

Before the reactions of sense consciousness can be done away with we must put into operation a refining process that will transmute matter into mind and mind into Spirit. The sacrifice of the lamb as a whole burnt offering to Jehovah symbolizes the translation of the pure physical life as it exists in the sight of God to the plane of mind. Those who follow Jesus in the regeneration employ the process of body refinement used by Samuel, who continued to cry unto Jehovah, to keep his heart directed toward God, as he offered up the sacrifice. In like manner we contact spiritual power and bring our desires to pass. "And Samuel cried unto Jehovah for Israel; and Jehovah answered him."

The dominant note in the mind of the Spirit is the acceptance of Jehovah as the source of all. Unity of aim is realized throughout the Scriptures by attributing everything that takes place to Jehovah. In today's lesson it was not a severe thunderstorm that dispersed the enemy Philistines; it was Jehovah that "thundered" upon them and discomfited them. When sense consciousness is smitten down before spiritual consciousness, it is always the divine energy acting on substance that is responsible.

QUESTIONS

1. In individual consciousness what is a "prophet"?
2. Even in Samuel's childhood why was it that "Jehovah . . . did let none of his words fall to the ground"?
3. How do we identify ourselves with the realm of spiritual power?
4. What is the "word of Jehovah"?
5. What three steps must we take before we can be free in Spirit?
6. Is the habit of directing our thoughts along spiritual channels easily acquired?
7. What is represented by the sacrifice of the lamb as a whole burnt offering?
8. What is the dominant note in the mind of Spirit?

Lesson 9, August 27, 1944

UNITY SUBJECT—*The Will as a Power.*

INTERNATIONAL SUBJECT—*Israel's First King.*—I Sam. 9:15-21; 10:25-27; 11:12-15.

15. Now Jehovah had revealed unto Samuel a day before Saul came, saying,

16. To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out

of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me to-day: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house.

21. And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

26. And Saul also went to his house to Gibeah: and there went with him the host, whose hearts God had touched.

27. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

12. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13. And Saul said, There shall not a man be put to death this day; for to-day Jehovah hath wrought deliverance in Israel.

14. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15. And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they offered sacrifices of peace-offerings before Jehovah: and there Saul and all the men of Israel rejoiced greatly.

GOLDEN TEXT—*Honor all men. Love the brotherhood. Fear God. Honor the king.*—I Pet. 2:17.

SILENT PRAYER—*I am willing to obey the inner voice of divine wisdom.*

The faculties of will and power are so closely related that they are sometimes joined in the term will power. The king represents the will because the kingly office was once the highest known, and the king had supreme power over his subjects. The will rules supreme over the inner life, which is well, for a weak-willed person is without force of character or power to accomplish his desires or chosen aims.

The part played by the will in molding the life and determining its trend depends on the foundation on which its rests. If we align our will with the will of God we become expressers of good will toward ourselves as well as everyone else. If on the other hand we allow the personal or sense nature to rule us we become willful, capricious, unpredictable, undependable. Good will is constructive under all circumstances, but it is not always inspired by wisdom and judgment. Good will not followed up by like action is spineless and powerless.

The meaning of Saul is "asked for," "demanded." The Israelites demanded deliverance from oppression. Each of us demands freedom to express his true self. This freedom comes through the divinely enlightened use of the individual will.

To look for leadership among the high and mighty is not always a wise procedure. For their first king the Children of Israel were given a man out of the least of the twelve tribes, whose family was of little influence. Humility is one of the qualifications for spir-

itual leadership. In the beginning Saul seemed humble, but the exercise of power soon made him forget humility and he became subject to pride and other manifestations of personality. Good will is free from the limitations of personality, willing to surrender its authority if that course is shown to be best and wisest. When we have gained the light of Truth we must remember to keep our mind open toward the divine source for continual enlightenment.

When Samuel was stirred by news of unfavorable events he prayed, but when Saul was so moved he allowed anger to get the better of him. He became destructive and cut up a yoke of oxen and sent the flesh to the Israelites with threats that unless they rallied to his standard to fight the Ammonites who planned to enslave the men of Jabesh-gilead he would destroy their cattle in like manner. In a crisis the truly enlightened will turns to God and finds discernment of the right course to pursue. When the emotions are deeply stirred and aroused they are potent for action. So-called miracles come through the channel of the emotions when they are directed aright. When personal willfullness usurps control and directs our powers, anger or indignation works out in folly and destruction. Personal will must be made to pass on before us before we can be anointed for dominion over the forces that develop the inner life. True judgment and discernment says to us when we are faced with a crisis that demands action, "Stand thou still first, that I may cause thee to hear the word of God." True humility gives us patience to wait for unmistakable guidance.

Samuel had told the people of Israel that it was not wise for them to have a king, but that they should be led by judges. In individual consciousness this means

that one should not lift up any one faculty of the mind above the others so as to give it the ruling place. We should always recognize God as king and the Holy Spirit as guide and instructor. All our faculties and thoughts should be in harmony in obeying the divine leadership. The faculties should all be developed together, and each should be given its proper expression in conjunction with the others and for the good of all.

If during our unfoldment we set up a lesser king than the King of Kings, and yet recognize the spiritual in degree, we shall find the wise judge Samuel at hand to give us true ideas regarding our kingdom. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah." The divine plan is always at hand in our higher consciousness, and we may follow it if we will.

With respect to thought the function of the will is to fix the attention on the ideas that we desire to hold in mind or develop. We can hold ourselves to a certain train of thought to the exclusion of other thoughts that are prone to obtrude themselves upon us. Thus we can put out of mind completely the resistant, carnal thoughts that hinder our progress.

QUESTIONS

1. Why does a king represent the will?
2. What determines whether we are expressers of good will whether we are willful, capricious, and undependable?
3. Is good will always accompanied by wisdom and judgment?
4. How do we gain freedom to express our true self?
5. Is humility essential to leadership?
6. Should one faculty be developed while others are allowed to lie dormant, or should all be developed together?

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WROTE TO you and asked you to pray for my healing. I had a tumor in my nose and in my throat for over a year. After I was prayed for, it stopped bleeding, and one night as I was reading I felt something was happening. I felt the tumor let loose, and I held out my handkerchief and it fell on it, and I was completely healed of the tumor in my nose.—*Mrs. R. C. S., Tennessee.*

I WROTE to you in August asking you to pray for my husband, who was mentally ill and was in the hospital from August 28 until December 6. He is home now and is as well as ever; really I think, he is better than he ever was. I am unable to express my appreciation for your encouraging letters, your prayers, and *Weekly Unity*. I have been able to pay his hospital bill and take care of myself and our two children through the wisdom and strength God has given me. I trust God will richly bless you all for the blessed work you are doing. —*Mrs. L. B., Ohio.*

ABOUT THE middle of last January I wrote to you, asking you to pray for a nervous condition with which I

was suffering. You replied with a letter and pamphlet, and almost immediately I was relieved of the nervousness and have ever since been completely well. Thank you so very much.—*V. M. W., Pennsylvania.*

Filled with Plenty

BACK IN December I wrote you about asking for a leave of absence from my regular job to work for a certain friend for a year. I prayed over it and decided to accept his offer and when I asked my boss for the leave of absence she couldn't have been nicer, insisting that I make it for no longer than one year and that if at any time I was ready to come back before the year was out my job was waiting for me. All this made me feel mighty good. I am in Florida at a beautiful home with all my expenses paid.—*B. Z., North Carolina.*

GOD HAS prospered us, and it is always a comfort to me to look or turn my thoughts toward Unity headquarters and realize that someone there is in prayer and that I may join with them in prayer for all good.—*Mrs. R. I., Montana.*

He Shall Have Abundance

IT IS A joy to have the privilege of writing to thank you for your prayers before and while we were using the prosperity bank. Please send me another bank right away. The daily contribution has come to mean so much to me that I want always to follow that plan.

A raise in salary came to me the eighth day after I started the plan. Many wonderful blessings have been mine to enjoy during the seven-week period. Just the fact of contributing toward the Lord's work each day

is a great help in keeping one in closer contact with things spiritual. Words are inadequate to express the joy and satisfaction derived from my study of Unity during the past year.—*L. B. A., Oregon.*

My Help Cometh from Jehovah

I AM HAPPY to renew my subscription, for God has wonderfully blessed us. We want to thank you for your sincere prayers, which have helped us and millions of others. UNITY has been a great help to us, and I pass it on to my neighbor. May God richly bless you; we pray that many may learn to know Christ and know He is our only ruler and leader.—*Mrs. W. G. E., Illinois.*

I HAVE enjoyed the articles in UNITY immensely and always look forward to each issue, for I never fail to find just the right thought in the articles that I read. The Unity literature has helped me in many ways, but I am most thankful that it has helped me to be tolerant of others' shortcomings, and it has helped me to be able to forgive wholly those who have hurt me. God's blessings on all of you in this great work.—*L. M., Arkansas.*

Hearken unto Me

THANK YOU again for your wonderful prayers. We feel that now we are one of you.

We are rejoicing in the omnipresent good now blessing our lives. We were guided to a small apartment, rent reasonable, in this overcrowded city. We have been able to return home for a few days' vacation. Neighbors and friends have been most kind to us. We

find that our money has increased purchasing power. All this is the direct result of your prayers.—*F. X. D., Connecticut.*

He Is My Refuge

DURING the holidays I wrote asking you to pray for the return of our stolen car. Recently, just as the insurance company was about to make settlement, the car was returned. We were overjoyed, as it had been gone for over a month. I must confess that by this time we had about given up hope of ever seeing it again, and it was a real lesson to us to hold to our faith and the truth, no matter what the seeming.

At the time I wrote to you I also asked prayers for the exchange of some property we had for another lot. I am happy to say that the exchange was not only made satisfactorily but that we made a small profit as well. —*H. M. S., California.*

Father, I Thank Thee

I WANT TO thank you from the depths of my heart for your prayers and the blessings they have brought me. Truly I have been wonderfully blessed through them. When I first wrote to you concerning my husband's being called into the armed forces, I was very worried and discouraged, but after being blessed through your prayers my spirit has been lifted up and I am encouraged to go on. Also in my consciousness of oneness with God I have grown from believing to an inner feeling of knowing, and I am very thankful for that. I also believe without a doubt that God will take care of my husband, my children, and me.—*Mrs. N. W., North Carolina.*

Silent UNITY

"Lo, I am with you always." The radiance of Jesus Christ inspires, guides, and illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, Southern hotel
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 210 S Chester
Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Calpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
Monrovia—Marie Fleming, 126 S Myrtle
N Long Beach—May Butterworth, 5460 Pine
Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney 3614 Ninth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Ana—Alice Hopkins, 204½ Fourth
Santa Monica—Mr & Mrs L L Hill, 528 Arizona
Stockton—Harriet Batson, 418 E Main
Taft—Della Shutts, Savoy hotel
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Henrietta Miscally, Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 207½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, De Soto hotel
West Palm Beach—Fannye Treaster, Woman's club

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan; Janet Beaudry, 410 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Athletic club
Indianapolis—Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, 823 Perdido; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, Gilbert bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Walfred Taurainen, 72½ N Saginaw
Redford—Lu Dora BeVier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Oala Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum, 312 Lake
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Dale & Donna Newsum, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47; Stella Wrenn, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, E 57; Nanna Sutton (col) 137 W 110
Rochester—Raymond Barker, Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, ✉ Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 1518 Polk
Corpus Christi—Wallace Tooke, Medical Professional Bldg
Dallas—Ruth Gillespie, 1708 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg

Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"More Power for You" is the title of a series of six articles beginning this month in *Good Business*. In these articles the author Gardner Hunting presents five definite steps essential to quick and certain attainment. Mr. Hunting, a favorite with Unity readers, has had much experience as a personnel trainer.

●

Wee Wisdom readers are sure to like the story "A Penny for Your Thoughts" by Adele Haberlein. It is about city twins visiting in the country, is highly entertaining, presents some interesting nature facts, also a lesson in doing things on time.

●

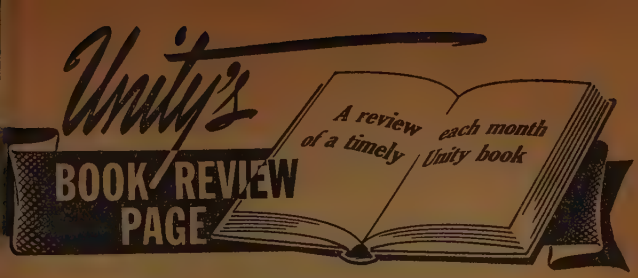
" 'So Busy' a Challenge: Not a Chore" is the title of an article by Doris Ruth Peeler in *Daily Word*. She explains that in these days we need to fortify ourselves with the knowledge that we are one with God's power.

●

"The Three Faiths" is the title of a series of three articles appearing in *Weekly Unity* beginning with the August 5 issue. Written by Kathleen Winifred Welch, the series is based upon the theme of having faith in God, faith in your country, and faith in yourself. These articles are comforting for these times.

●

Progress readers are looking forward to a series of eight articles about Truth-minded movie personalities, which will begin in the August issue. Dana Andrews, Alan Ladd, and William Bendix are among the eight Hollywood persons interviewed by Jack Holland, the author of this fascinating series.



You and Your Child

By Zelia M. Walters

While other influences may enter into their lives from time to time, children reflect in their behavior what they see and hear at home.

Parents who know and live the principles of Truth are sure to adapt their knowledge to their relations with their children, but time and effectiveness may be lost in groping along the trial-and-error route. The book *You and Your Child,* by Zelia M. Walters, is one written out of the wide experiences of a woman who has dealt with children in the Truth way. A mother, teacher, welfare worker, and Sunday schoolteacher, Mrs. Walters understandingly adapts Truth to all kinds of child-training problems: obedience, play, truthfulness, courage, self-control, disposition, habits.

There are also invaluable discussions about enlarging the mental and spiritual horizons of children. Characteristic of Mrs. Walters's insight is this statement about a child's religion: "Children are closer to the spiritual realities than some of us older people. . . . He [the child] sees life in the clear light of Truth."

Bound in green cloth, *You and Your Child* is priced at $1; in the flexible binding, $2.

Unity Books and Booklets

For Beginners

Beginning Again — Lessons in Truth
God a Present Help — Letters of Myrtle Fillmore
God Is the Answer — Master Class Lessons
How I Used Truth — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	*French*	.75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*Russian*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The	*French, English* .10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures		1.00

NEWS from UNITY

Love Opens All Doors

Grace Irene Carroll has the ability to illustrate points of Truth so that her readers can readily apply them to the solution of their own problems. In an article entitled "Love Opens All Doors," appearing in September *Unity,* she explains the importance of including in our understanding love all people: our neighbors, our enemies (ours and our country's), because they are God's children. Inasmuch as this understanding love is a magnet that attracts the blessings of life, it behooves us to remember that it involves all that God has created.

Finding the Christ (Russian)

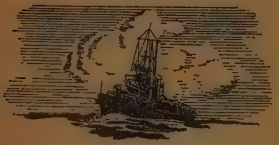
The Unity booklet *Finding the Christ,* by H. Emilie Cady, is now available in Russian. Other Unity publications translated into Russian are *Lessons in Truth, Are You Getting All You Want from Life?,* and *The Mental Equivalent.* Unity plans to have more booklets translated into Russian from time to time so that by the end of the war we may have a representative group of Unity booklets in Russian. To anyone wishing to obtain Unity literature in Russian a copy of any or all of these publications will be sent without charge, if so desired. This work is carried on by love offerings from friends who wish to provide our Russian friends and world neighbors with the Truth message.

We rejoice and give thanks for the good that is already ours in expression, and we know that the good and only the good can find expression for us and through us, because we are one with the infinite health of God.—*Ernest C. Wilson; in The Sunlit Way.*

Silent-70 Sends Literature to Merchant Marine Libraries

From a branch of the American Merchant Marine Library Association comes this appreciative response to Silent-70's offer to send Unity literature to all the branches of this association:

"The literature you have of-



fered is especially appreciated for the reason that it means a steady incoming of books at regular intervals. We consider any publications that you send us means that you are helping us that much to encourage the boys in service. We are looking forward to receiving the publications and will see that they are carefully distributed."

The Merchant Marine libraries are located at ports of embarkation. Their work is to supply ship libraries with reading material for the men in the merchant marine. Unity rejoices in having a part in contributing to this morale-building activity among the men who carry food and munitions on the seven seas.

Tools for Sunday School Workers

Tools for Sunday School Workers is the title of a helpful little booklet explaining how to organize and develop a Sunday school, also listing lesson materials and supplies that may be ordered from Unity. Unity lesson materials include courses for beginners, primary groups, and intermediates, and the *Sunday School Leaflet* (containing lesson material for all age groups). The *Unity Sunday School Leaflet* presents the complete Bible text and metaphysical interpretation of the International Sunday school lessons, suggestions for daily Bible study, and illustrative story and eductive, pertinent questions that encourage thinking along Truth lines.

You are invited to write to the Unity Sunday School Department for the booklet *Tools for Sunday School Workers*, also for samples of the graded lessons and the *Unity Sunday School Leaflet*.

Helped by Lessons in Truth Week

The following comments are from friends who have observed Lessons in Truth Week in former years:

"I find that Lessons in Truth Week helped me in my efforts to apply Truth to everyday life."

"I am looking forward to Lessons in Truth Week. I can't begin to tell you how much this book has helped me. It has sent peace and comfort to me when my life looked dark."

"Lessons in Truth Week brought me a blessing indeed. I have a happier heart than before my study of it, because I've gained a clearer understanding of who I am."

"We received *Lessons in Truth* more than a week before the beginning of Lessons in Truth Week. My husband and I read it through in order to prepare ourselves for the week of study. Then we

studied it as recommended in the study guide. The benefit we received cannot be told, and we are grateful."

Youth of Unity

Youth of Unity is an international organization of young people interested in the Unity teachings. It was founded in 1936.

If there is not an active Y. O. U. organization in your local Unity center, you may want to help a group of young people organize themselves for participation in the Y. O. U. program and activities. Autumn is an ideal time to begin a Y. O. U. chapter, for the winter months ahead afford many opportunities for

special programs and pleasant social activities.

A *Handbook for Young People's Groups* has been prepared and will be sent free upon request. It contains directions for forming a group, for leading a silence, for conducting social activities, and for arranging special services. Address your inquiries about Youth of Unity to the Executive Secretary of Y. O. U., 917 Tracy, Kansas City 6, Mo., or confer with the leader of your local center. You are sure to be blessed for your interest and co-operation.

Soldiers Join in Reading Daily Word

A trainee in the air corps writes: "I am receiving *Daily Word* and read it regularly. As I was reading it one evening my buddy asked me about it. After an explanation I read the thought of the day to him. He liked it and

each evening we have been reading it together. He has since commented that he would like to have *Daily Word* for himself."

The buddy's name is now on the *Daily Word* list. He will receive *Daily Word* as a gift in accordance with Unity's offer to those serving in the nation's armed forces.

If you know someone who would like to receive *Daily Word,* just send us his name, rank, and the unit to which he is attached. However your friend in the army must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside of the United States he must make the request himself. If this request is made in a personal letter to you, your statement to this effect, giving the date of the request, is all that is necessary. This restriction does not apply to men in the navy, coast guard, or marine corps.

The Need for Spiritual Awakening

Roger Babson, world-famous statistician and lecturer, asserts that only a spiritual awakening can prevent World War III during the next fifty years. Spiritual awakening, he says, is a matter of the Spirit and of seeking for Truth and would involve the study of God's laws and obedience to them. He further states that industrial peace will come only when both employers and wage workers conform to them.

Mr. Babson's statements coincide with the Unity belief about the need for universal adoption of spiritual ideals as the basis for good living. The Unity periodical *Good Business* constantly strives to present in its articles and true stories timely examples and suggestions of how Jesus' teachings can be adapted and successfully followed by those in economic and professional pursuits.

These Eight Movie Favorites Interviewed for Progress

DANA ANDREWS **WILLIAM BENDIX** **ALAN LADD**
GRACE McDONALD **RODDY McDOWALL** **PAUL HENREID**
IRENE MANNING **ANN GWYNNE**

Beginning with the August issue, PROGRESS will present a series of articles about eight of your favorite movie personalities. Jack Holland, the interviewer, writes in a fascinating manner about how these friends are finding success by living an everyday religion—by talking with God the Truth way about the desires of their hearts.

As a Truth student you are sure to be interested in how your movie favorites use Truth in their work and expression. If you are not receiving PROGRESS, now is the time to send for a subscription so that you will receive every installment of this new series about Hollywood actors and actresses. In addition to this feature series you will receive a wealth of additional blessings from PROGRESS: Silent Unity's page, God Is Blessing You Now; Ernest C. Wilson's column, Unfinished Business; Toward Happier Living, (letters from readers); short stories, continued stories, pictures, and poems.

PROGRESS is just $1 for one year (12 fascinating issues).

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

God Gives the Increase

When the farmer sows his seed in perfect faith that God will give the increase he is operating in accord with the law of prosperity. He gives in order to receive greater blessings.

You can work in harmony with the law of prosperity by giving of your substance to help others, in perfect faith that God will give you the increase you desire.

The Prosperity Bank plan presents a splendid opportunity to work with the law of prosperity. As you give of your substance to send UNITY gift subscriptions to your friends, Silent Unity will pray with you for your success and prosperity in the faith that God gives the increase.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

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City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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Are You Ready for Lessons in Truth Week September 11-17?

This is the eleventh year that Unity students have prepared for a week of review of LESSONS IN TRUTH by H. Emilie Cady. Whether you have participated in this spiritual event in years past, or whether you have never joined in this week of study, we invite you to do so this year.

Lessons in Truth Week is a vital, purposeful event in the Unity program of home study. Every year at the close of this week we receive enthusiastic reports of blessings received by those who have taken part, blessings that are the result of their being spiritually awakened by the living, vitalizing Truth messages found in LESSONS IN TRUTH.

All you need do to unite with other Unity students in Lessons in Truth Week is to read LESSONS IN TRUTH in accordance with the plan set forth in the study guide that has been prepared for this purpose. If you have the book LESSONS IN TRUTH and do not have a study guide, be sure to ask for one. (The study guide *Getting the Most Out of Lessons in Truth in One Week* is the same as in former years.) A study guide accompanies each new copy of LESSONS IN TRUTH ordered at this time.

You may obtain LESSONS IN TRUTH from your local Unity center or by writing direct to us. The price is $1 for the clothbound copy and $2 a copy for the lovely flexible binding.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

LESSONS IN TRUTH WEEK IS ONE OF UNITY'S THREE ANNUAL SPIRITUAL EVENTS

These annual events unite Truth students all over the world in a home study class in which all experience great spiritual growth and unfoldment. The observance of Lent the Unity way is part of this program. During Lent Unity students join in the study of scientific prayer and consecrate themselves to gaining a greater realization of their oneness with God. May and June are set aside for making demonstrations over adverse conditions, and Lessons in Truth Week falls in September. Why not plan to take part in all three of these world-wide events this year?

PEACE

Elizabeth J. Moore

It is the will of God that wars shall fail
And goodness find expression in this day.
Within God's timeless now peace can prevail:
God wills that man see light beyond this grey.
The might that made the universe and man
Pronounced them good. God's goodness now holds sway.
The God of endless time more surely can
Assail the hurt and fury of war's fray.

Man's heart is still attuned to God's great good.
War's little day of arrogance and might
Is but the wreckage of a time-bound flood,
Is but a blackout shutting out God's light.
Is it your heart's deep hope that wars shall cease?
Then pray with all your depth of soul for peace.